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and there by little islands in the distance. There is no sign of human habitation. Other parts of the road run through native villages, with the little low, thatch-roofed, bamboo-walled huts nestling under the tall palm trees. In front of a house is a man playing with his infant son. Out on a reef is a group of men standing in circular formation knee-deep in the sea, each with a fishing-net or spear, waiting for the appropriate moment to close in on the fish. Further on sits an old man in front of the men's house, weaving a fishing-net. In the open compound are a group of women sitting on the ground, scraping the taro for their evening meal. From the road the gardens are not visible, for they are several miles distant in the bush.

The road leaves the village to run again through an uninhabited part, where the only sound is the roar of the waves against a high precipice. Then it turns in and passes through the evenly planted coconut trees of a white man's plantation, whose orderliness stands out in contrast with the irregular and crowded coconut trees in the villages. So the road continues, linking distant villages in a friendly fashion, whereas before the advent of the white man the relationship between them was merely the hostilities of warfare.[1]

DAILY LIFE

In the villages the day begins with the rising sun, which is the timepiece for the natives.[2] From the home emerge, yawning, the husband, wife, female children, and very young

[1] The road was begun under the German administration and is now kept up by native labour.

[2] The sun rises and sets at approximately six o'clock, with a variation of only about twenty minutes throughout the year. Sunrise, sunset, and night are the main distinctions of time. Other times are indicated by pointing to the place in the sky where the sun would be then. Boys who have worked on the white man's plantation know noon as the time for the midday meal, but it does not figure in native life.

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MEASUREMENT OF TIME

805 The latter information is not extensive, and varies very much in its accuracy. For instance, the measurement of time is never exact, but absolute precision in this is not essential to the Lesu native. He recognizes two seasons, the time of the South-East Trade Winds, or the dry season, *mitok*, and the North-West Monsoon, or rainy season, *tses logum*, but he knows no unit of a year. He does not even keep a record of these seasons, i.e. he never tells you that four rainy seasons ago such and such a thing happened. He simply loses track of the number of seasons elapsing between any two incidents. The count of time is by the moon, *uli*,[1] and this is not over any long period of time. The only moons which have been given a name are those connected with the high tide, when either the *beta* (sea-worm) or the *logum* (crab) appears. For the moons of the low tide there are no names. This is obvious in the following names for the "moons":

1. *Beta:* the moon or month when the sea-worm *beta* appears.
2. *Buntain:* the moon when the *logum* (crab) first begins to appear.
3. *Logum:* the moon when the crab comes.
4. *Mutlelep:* the name for the marks on the stomach of the crab, and represents a time when crabs are plentiful.
5. *Mutapuwäinga:* black stomach (also referring to crab).
6. *Muttsäpendual:* the time for getting crabs, and marks the moon when a man named Dual was killed. He was from Ambwa (which incidentally is considered the best place for getting crabs), and was killed by a man from Medina. According to the story, the Medina man came in a canoe to Ambwa and killed Dual. The other Ambwa men ran away instead of helping him.
7. *Mutardis:* literally, stomach little, and refers to the time when the crabs are small.

[1] Neither the word for moon, *uli*, nor the one for sun, *mutungbut*, has any sex.

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These are the only "moons" which are named, and they are all concerned with the getting of *beta* or *logum*, both good food, and considered as delicacies.

The moon itself is divided into the obvious four sections. The new moon is called *luvil lil*, literally the same as *lil*, the narrow leaf of the *kunei* tree. The quarter-moon is *longain dä nü*, which refers to the small opening made in a coconut, *nü*, when the milk is drunk. The half-moon is *kulitsin kil*, and refers to the *kilkil*, a kind of nut which when opened is shaped like a half-moon. The full moon is called *kepkep*, the name of the round breast ornament. I was told by all my informants that the moon is called after the ornament, and not *vice versa*. If the latter is true, then all four names for divisions of the moon are taken from familiar objects of the environment which are obviously similar in shape.

The cycle of time from sunrise to sunrise is recognized and called *nurdänli*, and is broken up into the following divisions:

Dawn: *Ässitumpani*.
Sunrise: *Ässisila* (come up).
Noon: *Lombutinisiaäst*.
Sunset: *Mutunjut ässisuri* (sun go down).
Day is *siät*, as distinguished from night, *numbing*.

There are no hours, minutes, or any other record of time. If a native wants to specify a certain time of the day, he points to the position in the sky where the sun will be at that time. If he wants to refer to the present, past, or future, he uses the following terms:

To-day: *Talaua*.
Yesterday: *Toranung*.
To-morrow: *Nova*.
Day before yesterday: *Tivilä*.
Day before day before yesterday: *Tivilä min*.
Three days before yesterday: *Tivaven*.
A month (moon) ago: *Kumkumbartsi*.
About six months (moons) ago: *Tsiti sinno ulin tipas kuk*.

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805 Long time before: *Tsi tsi sin mulangun.* / *Telamuv.*
A very long time before: *Kumkumbartsisin uti kup mungel uo.*
Day after to-morrow: *Tilä.*
Three days from to-day: *Tilä min.*
About six months (moons) in the future: *Tsila simbila nouli tapas kuk.*
A long time in the future, about a year: *Tsila simbila mulangun lamur.*
A long time in the future: *In kum kum bar tsi tson eamur.*

NAMES

192 Every tree, plant, vine bush, and bird has its own name, but they are not classified into species. Pigs are named according to their colour and from where they come, and the following is a list of descriptive names for them:

Plantation pig: *Mok.*
Pig from the Bining district: *Bining.*
Bush pig: *Palawulas.*
Village pig: *Manki.*
Black pig: *Mugat.*
White pig: *Putie.*
Spotted pig, white with black spots: *Tokatoka.*
Black pig with white spots: *Umil.*
Pig with white body and black head: *Gangau.*
Brown pig: *Milal.*
Pig with white streak down face: *Maramok.*
White pig, no other colouring: *Bopbop.*

The male pig is called *lugadumba*, while the female one is known as *palak.*

THEORIES

821 With the exception that thunder is caused by a dark cloud singing out, and that the same dark clouds are the forerunners of rain, there are no suppositions about the cause of rain or of lightning (except that magic is supposed to cause